God between the past tense and the present tense

Since 13 October 2021, when I made my posts on Facebook, on grammatical mistakes in the Quran, and I combined then together and called it: **Grammatical Mistakes in the Quran – true or false** (**1-6 complete**), I have had many comments, certainly vulgar comments, insanities, barbarity, nonsense and bullshit, which have no weight in the balance, and most importantly, comments that are not related at all with what I have posted.

People have showed lack of understanding, stupidity, lack of knowledge and responsibilities, when they posted these comments. I already said that all comments which have nothing to do with what I posted will be deleted. Anyway, I don't care about these fooleries that they are doing. All these bullshits, I have nothing to do with them, because I know what I am doing and no one can stop me except death, unless you can prove to me that I am erring and wrong, something which I am not sure you can. If you can prove that I am wrong, then I may give consideration. If I am mistaken, I am willing to accept my mistakes.

When I posted my last message, "**the remaining Mistakes in the Quran (chapter 4, the women)**, I received many comments from people who I consider as void and worthless, because they have not written comments relevant to my post. Instead, they made several bullshits and nonsense.

- ❖ There are some who were asking themselves whether I made a research on the Bible. This is insanity and stupidity. This stupid guy must be aware of the truth.
- ❖ There is he who said that I am evading each time I am being asked a question. Stupid guy that you are, what type of question have you been asking and I did not reply and you said I am evading?
- ❖ There are those who were asking about my qualifications to do what I am doing? Let me ask you to check all those who have qualifications and what they are doing? A part from talking a lot, doing sermons, trying to deceive people, annoying them, throwing dust in their eyes, nothing is being done by them. They are just deceiving people, those who are their followers, this small group that they created themselves despite the fact that their religion forbade it.
- ❖ There are those who were asking why did Abu Lahab, Abu Jahal etc. not pinpoint mistakes in the Quran? Another stupidity and insanity added! Did you mean to say that these two individuals believed in the Quran or were they apostates! See for yourselves!
- ❖ There is he who was asking: What qualifications do you have? If I ask him what qualification he had to do comical on Tik-Tok and Facebook, what would he say? Did he know that his Prophet forbade this act of his?

عَنْ بَهْزِ بْنِ حَكِيمٍ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ .

Bahz ibn Hakim said that his father reported from his grand-father, that the Messenger of God said: Woe to him who speaks and says lies to make people laugh, woe to him! Woe to him! (*Sunan Abu Dawood: Book 42, Hadith 4972, authentified by al-albani; Jami' at-Tirmizi: Vol. 4, Hadith 2315; Sunan an-Nasai: Vol. 1, Hadith 3167; Sunan ad-Darimi: Vol. 3, Hadith 2744; Musnad Ahmad: Vol. 33, Hadiths 20045, 20055, 20073; As-sunan al-kubra from an-nasai: Vol. 10, Hadith 11592; Al-mu'jam al-awsat: Vol. 4, Hadith 4388; Al-mu'jam al-kabir: vol. 19, hadiths 951, 952; As-sunan al-kubra from al-Baihaqi: Vol. 21, Hadith 20862; Majma'-uz-zawaid: Vol. 8, Hadith 13105, 13148, Vol. 10, Hadith 18132; Kanz-ul-ummal: Vol. 3, Hadiths 7548, 7850, 7886*).

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ لاَ تُكْثِرُوا الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ .

Abu Hurayrah reported that the Messenger of God said: Don't laugh too much because laughing too much causes the death of the heart (*Sunan Ibn Majah*: *Vol. 5*, *Hadith 4193; Musnad Ahmad: Vol. 13, Hadith 8096; Al-mu'jam al-awsat: Vol. 7, Hadith 7054; Ibn 'Asakir: Vol. 2, Hadith 991; Kanz-ul-ummal: Vol. 3, Hadith 7548, Vol. 7, Hadith 21429, Vol. 15, Hadiths 43498, 43500, Vol. 16, Hadith 44313*).

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا .

Sa'id ibn al-Masayyab reported that Abu Hurayrah said: The Messenger of God said: If you know what I know, you would have laughed little and wept a lot (*Sahih al-Bukhari: Vol. 2, Book 18, Hadith 154, Vol. 6, Book 60, Hadith 145, Vol. 7, Book 62, Hadith 148, Vol. 8, Book 76, hadiths 492, 493, 627, 632; Sahih Muslim: Book 4, Hadith 857, 1966, Book 30, Hadith 5823; Jami' at-Tirmizi: Vol. 4, Hadiths 2312, 2313; Sunan an-Nasai: Vol. 2, Hadiths 1364, 1475, 1501; Sunan Ibn Majah: vol. 5, Hadiths 4090, 4191*).

I am saying to this man to continue making comical on Tik-Tok and Facebook, then he will understand what his Prophet said!

Here are the stupidities, the nonsense and the debilities that people are saying. I personally advise them to hold their tongues and keep their physical energies and to continue deceiving people who are their blind followers.

Now, let me explain things:

In classical Arabic (*fushah*), we generally have four principal tenses of the verb:

1. Simple past tense (actions that have been accomplished and terminated).
2. Present tense (actions that have not been accomplished and terminated - *moudwaari'*).
3. Future (actions to be accomplished in a latter time - *moustaqbal*).
4. Imperative (an order or a command that will be done latter or after some time - *amr*).

A verb in the present tense is sub-divided into three tenses:

- Present of the indicative (*al-moudwaari' al-marfou*').
- Present of the subjunctive (*al-moudwaari' almansub).*
- Present of the jussive (*al-moudwaari' al-majzouum).*

All these categories of verbs are in the Quran. Examples of all sort of events or men or angels or prophets or devils or animals, are found associated with verbs in the Quran. The Quran mention all of them in the past, present or future, in fact all tenses that exist are in Arabic.

At times, the Quran uses the past tense when it should have be present tense or vice versa. In this optic, I will deal with only verbs which in the Quran, uses the attributes of God, His powers and His wishes. We find that it uses them in the past tense and it makes no sense in this tense. It should have been in the present tense, according to the meaning of the verses.

In grammatical rules, in any language, the past tense is: *In general, the **Past Tense** is used to talk about something that started and finished at a definite time in the past.*

So, according to this definition, the act has been completed. But when we consider the Quran, we find that there are verbs which are in the past tense, but the act is in the present or future tense. For example, the attributes of God, His powers and wishes. Is it possible that in Arabic, a verb in the past tense may mean the present tense? Can you find that and let me know?

However, we have the verb *kaana* which is in the simple past tense and which the Quran uses in many instances with another verb in the present tense of the indicative. This is what we call "past continuous" in English and "*imparfait*" in French.

In the dictionary, we have the following definition:

The imperfect is mainly used to express a past action that may last, be habitual or repeated. It can relate to the course of an action and can also be used to report descriptions.

This means that it defines an action that used to be done but only in the past. There is nothing in relation with the present tense.

In the Quran, there are many examples of the imperfect and may be I will come back on them later. There is nothing strange in that the grammarians say that in this case, they indicate the present tense. For example, there are grammarians who say that in this case, we translate them by the present tense provided that there is the negative particle ***maa*** with it. For this also, we have examples in the Quran.

Let us see these verses (52 in all) and their corrections that I have made, but in the present tense. They concern the attributes of God, His powers and His wishes:

Chapter 4, the women, verse 1:

Correction	Mistake
إِنَّ اللّهَ عَلَيْكُمْ رَقِيبٌ	إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا
Surely, God **is watching over you**.	Surely, God **was watching over you**.

In all these verses that I quoted, the verb ***kaana*** is used and ***kaana*** means "**was**" in the past tense. Why has it not been used in the present tense given that God always guard us and at that time, He was not doing it? Does this mean that only in the past He guarded us?

Chapter 4, the women, verse 11, 17, 24, 92, 104, 170; Chapter 33, the confederates, verse 1; Chapter 48, the victory, verse 4; Chapter 76, the man, verse 30:

Correction	Mistake
إِنَّ اللّهَ عَلِيمٌ حَكِيمٌ	إِنَّ اللّهَ كَانَ عَلِيما حَكِيمًا
And God **is knower, wise**.	And God **was knower, wise**.

Chapter 4, the women, verse 23:

Correction	Mistake
إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ	إِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا
Verily, God **is forgiving, merciful**.	Verily, God **was forgiving, merciful**.

Chapter 4, the women, verse 29:

Correction	Mistake
إِنَّ اللّهَ بِكُمْ رَحِيمٌ	إِنَّ اللّهَ كَانَ بِكُمْ رَحِيمًا
Surely, God **is merciful to you**.	Surely, God **was merciful to you**.

Chapter 4, the women, verse 32:

Correction	Mistake
إِنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	إِنَّ اللّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا
Surely, God **is knower of everything**.	Surely, God **was knower of everything**.

Chapter 4, the women, verse 33:

Correction	Mistake
اللّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ	اللّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا
Truly, God **is witness over all things**.	Truly, God **was witness over all things.**

Chapter 4, the women, verse 34:

Correction	Mistake
إِنَّ اللّهَ عَلِيٌّ كَبِيرٌ	إِنَّ اللّهَ كَانَ عَلِيًّا كَبِيرًا
Surely, God **is high, great**.	Surely, **God was high, great**.

Chapter 4, the women, verse 35:

Correction	Mistake
إِنَّ اللّهَ عَلِيمٌ خَبِيرٌ	إِنَّ اللّهَ كَانَ عَلِيمًا خَبِيرًا
Indeed God **is knower, acquainted**.	Indeed God **was knower, acquainted**.

Chapter 4, the women, verse 43:

Correction	Mistake
إِنَّ اللّهَ عَفُوٌّ غَفُورٌ	إِنَّ اللّهَ كَانَ عَفُوًّا غَفُورًا
Truly, God **is pardoning, forgiving**.	Truly, God **was pardoning, forgiving**.

Chapter 4, the women, verse 56:

Correction	Mistake
إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ	إِنَّ اللّهَ كَانَ عَزِيزًا حَكِيمًا
Truly, God **is powerful, wise**.	Truly, God **was powerful, wise**.

Chapter 4, the women, verse 58:

Correction	Mistake
إِنَّ اللّهَ سَمِيعٌ بَصِيرٌ	إِنَّ اللّهَ كَانَ سَمِيعًا بَصِيرًا
Truly, God **is hearer, seer**.	Truly, God **was hearer, seer**.

Chapter 4, the women, verse 86:

Correction	Mistake
إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ حَسِيبٌ	إِنَّ اللّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا
Certainly, God **is taker of account of all things**.	Certainly, God **was taker of account of all things**.

Chapter 4, the women, verse 94:

Correction	Mistake
إِنَّ اللّهَ بِمَا تَعْمَلُونَ خَبِيرٌ	إِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
God **is aware of what you do**.	God **was aware of what you do**.

Chapter 4, the women, verse 99:

Correction	Mistake
وَ اللّهُ عَفُوٌّ غَفُورٌ	وَكَانَ اللّهُ عَفُوًّا غَفُورًا
And God **is pardoning, forgiving**.	And God **was pardoning, forgiving**.

Chapter 4, the women, verse 127:

Correction	Mistake
فَإِنَّ اللّهَ بِهِ عَلِيمٌ	فَإِنَّ اللّهَ كَانَ بِهِ عَلِيمًا
God **is aware of it**.	God **was aware of it**.

Chapter 4, the women, verse 128, 135:

Correction	Mistake
فَإِنَّ اللّهَ بِمَا تَعْمَلُونَ خَبِيرٌ	فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
Verily, God **is acquainted with what you do**.	Verily, **God was acquainted with what you do**.

Chapter 4, the women, verse 129:

Correction	Mistake
فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ	فَإِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا
Then God **is forgiving, merciful**.	Then God **was forgiving, merciful**.

Chapter 4, the women, verse 149:

Correction	Mistake
فَإِنَّ اللّهَ عَفُوٌّ قَدِيرٌ	فَإِنَّ اللّهَ كَانَ عَفُوًّا قَدِيرًا
Verily, God **is pardoning, powerful**.	Verily, God **was pardoning, powerful**.

Chapter 17, the night journey, verse 25:

Correction	Mistake
فَإِنَّهُ لِلأَوَّابِينَ غَفُورٌ	فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا
He **is forgiving to those who return to Him**.	He **was forgiving to those who return to Him**.

Chapter 17, the night journey, verse 30:

Correction	Mistake
إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ	إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا
Verily, He **is knower, seer** of His slaves.	Verily, He **was knower, seer** of His slaves.

Chapter 17, the night journey, verse 44:

Correction	Mistake
إِنَّهُ حَلِيمٌ غَفُورٌ	إِنَّهُ كَانَ حَلِيمًا غَفُورًا
Truly, He **is forbearing, forgiving**.	Truly, He **was forbearing, forgiving**.

Chapter 17, the night journey, verse 66:

Correction	Mistake
إِنَّهُ بِكُمْ رَحِيمٌ	إِنَّهُ كَانَ بِكُمْ رَحِيمًا
Truly! He **is merciful towards you**.	Truly! He **was merciful towards you**.

Chapter 17, the night journey, verse 96:

Correction	Mistake
إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ	إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا
Verily! He **is the knower, the seer** of His slaves.	Verily! He **was the knower, the seer** of His slaves.

Chapter 17, the night journey, verse 108:

Correction	Mistake
إِن وَعْدَ رَبِّنَا لَمَفْعُولٌ	إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
Truly, **the promise of our Lord is fulfilled**.	Truly, **the promise of our Lord has been fulfilled**.

Chapter 18, the cave, verse 98:

Correction	Mistake
وَوَعْدُ رَبِّي حَقٌّ	وَكَانَ وَعْدُ رَبِّي حَقًّا
And the promise of my Lord **is ever true**.	**And the promise** of my Lord **was ever true**.

Chapter 19, Mary, verse 47:

Correction	Mistake
إِنَّهُ بِي حَفِيٌّ	إِنَّهُ كَانَ بِي حَفِيًّا
Verily! He **is unto me, most gracious**.	Verily! He **was unto me, most gracious**.

Chapter 19, Mary, verse 61:

Correction	Mistake
إِنَّ وَعْدَهُ مَأْتِيٌّ	إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا
Verily! **His promise must come to pass**.	Verily! **His promise must have come to pass**.

Chapter 25, the criterion, verse 6:

Correction	Mistake
إِنَّهُ غَفُورٌ رَّحِيمٌ	إِنَّهُ كَانَ غَفُورًا رَّحِيمًا
Truly, He **is forgiving, merciful**.	Truly, He **was forgiving, merciful**.

Chapter 25, the criterion, verse 20:

Correction	Mistake
وَرَبُّكَ بَصِيرٌ	وَكَانَ رَبُّكَ بَصِيرًا
And your Lord **is seer (of everything).**	And your Lord **was seer (of everything)**.

Chapter 25, the criterion, verse 54:

Correction	Mistake
وَرَبُّكَ قَدِيرٌ	وَكَانَ رَبُّكَ قَدِيرًا
And your Lord **is powerful to do what He will**.	And your Lord **was powerful to do what He**

Chapter 33, the confederates, verse 1:

Correction	Mistake
إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ	إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
Verily! God **is knower, wise**.	Verily! God **was knower, wise**.

Chapter 33, the confederates, verse 2:

Correction	Mistake
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ	إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
Verily, God **is acquainted with what you do**.	Verily, God **was acquainted with what you do**.

Chapter 33, the confederates, verse 24:

Correction	Mistake
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ	إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا
Verily, God **is forgiving, merciful**.	Verily, God **was forgiving, merciful**.

Chapter 33, the confederates, verse 34:

Correction	Mistake
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ	إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا
Verily, God **is courteous, acquainted**.	Verily, God **was courteous, acquainted**.

Chapter 33, the confederates, verse 54:

Correction	Mistake
فَإِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ	فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا
Verily, God **is knower of everything**.	Verily, God **was knower of everything**.

Chapter 33, the confederates, verse 55:

Correction	Mistake
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ	إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا
Verily, God **is witness over everything**.	Verily, God **was witness over everything**.

Chapter 35, the originator, verse 41:

Correction	Mistake
إِنَّهُ حَلِيمٌ غَفُورٌ	إِنَّهُ كَانَ حَلِيمًا غَفُورًا
Truly, He **is forbearing, forgiving**.	Truly, He **was forbearing, forgiving**.

Chapter 35, the originator, verse 44:

Correction	Mistake
إِنَّهُ عَلِيمٌ قَدِيرٌ	إِنَّهُ كَانَ عَلِيمًا قَدِيرًا
Verily, He **is knower, omnipotent**.	Verily, He **was knower, omnipotent**.

Chapter 35, the originator, verse 45:

Correction	Mistake
فَإِنَّ اللَّهَ بِعِبَادِهِ بَصِيرٌ	فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا
God **is seer of His slaves**.	God **was seer of His slaves**.

Chapter71, Noah 10:

Correction	Mistake
إِنَّهُ غَفَّارٌ	إِنَّهُ كَانَ غَفَّارًا
Verily, He **is very forgiving**.	Verily, **He was very forgiving**

Chapter 84, the splitting asunder, verse 15:

Correction	Mistake
بَلَىٰ إِنَّ رَبَّهُ بِهِ بَصِيرٌ	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا
Yes! Verily, **his Lord has been ever beholding him**!	Yes! Verily, **his Lord had been ever beholding him**!

Chapter 110, the divine support, verse 3:

Correction	Mistake
إِنَّهُ تَوَّابٌ	إِنَّهُ كَانَ تَوَّابًا
Verily, He **is the one who accepts the repentance**.	Verily, He **was the one who accepts the repentance.**

When we consider other instances in the Quran, we find that it uses it in the present tense, at times with a verb and at times we translate it by the verb "**to be**" and in the present tense "**is**". In 470+ instances, it has done this (see the verses related to the attributes, powers and wishes of God for details). Does God use verbs in the past tense for himself, for His attributes, powers and wishes?

Don’t you find logic in the correction that I have made? The verb *kaana* is translated by “**was**” whereas for the present tense, He mentions a verb or He did not mention it, in which case it is translated by “**is**”.

Or will you say that God knows best what He was saying? But, you, don’t you know? Has God used the past tense to mean the present? Do we have such a rule in classical Arabic?

Translators have translated these verbs in the present tense although the verb is in the past tense. We have:

French:

1. Abdullah Pénot;
2. Hamza Boubakeur;
3. Boureima Abdou Daouda;
4. Complexe Roi Fahd;
5. Denise Masson;
6. Muhammad Hamidullah;
7. Jacques Berque
8. Malek Chebel;
9. Mohammed Chiadmi;
10. Rachid Maach;
11. Salah ud deen Kechrid;
12. Zeinab Abdelaziz.

English:

1. Muhammad Asad;
2. Yusuf Ali;
3. Dr. Mustafa Khattab;
4. Safi Kaskas;
5. Wahiduddin Khan;
6. M. Shakir;
7. T. B. Irving;
8. Abdul Hye;
9. The study Quran;
10. M. Farook Malik;
11. Talal A. Itani;
12. Muhammad Sarwar;
13. Muhammad Taqi Usmani;
14. Shabbir Ahmed;
15. Dr. Munir Munshey;
16. Syed Vickar Ahamed;
17. Umm Muhammad;
18. The Monotheist Group;
19. Abdel Haleem;
20. Abdul Majid Daryabadi;
21. Ahmed Ali;
22. Aisha Bewly;
23. Ali Unal;
24. Ali Quli Qara’i;
25. Ali Bakhtiari Nejad;
26. A. L. Bilal Muhammad;
27. Musharraf Hussain;
28. Mawdudi;
29. Mohammad Shafi;
30. Ahmed Raza Khan;

31. Rashad Khalifa;
32. Hasan Al Fatih Qaribullah;
33. Maulana Muhammad Ali;
34. Faridul Haque;
35. Sher Ali;
36. Dr. Mohammad Tahir-ud-Qadri;
37. Amatul Rahman Omar;
38. Muhsin Khan & Muhammad al Hilali.

But the following translated it in the past, as the original verses:

1. M. M. Pickthall;
2. Dr Laleh Bakhtiar;
3. Muhammad Mahmoud Ghali;
4. Muhammad Ahmed & Samira;

Later on, I will deal with different verbs in different tenses and we will see how the Quran misuses them, in relation to their tenses.

If you find errors and mistakes in what I have written, please let me know. Thank you!